

PRASNO UPANISHAD



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Chapter 1 - Verse 1

ॐ सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च
गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी
कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं
ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह
समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

Om Sukesaa cha Bharadvajah Saibyascha Satyakaamah Sauryaayanischa
Gaargyah Kausalyascha Asvalaayano Bhargavo Vaidarbhih Kabandhi
Kaatyaayanaste haite brahmaparaa brahmanishtaaha Param
brahmaanveshamaanaa esha ha vai tatsarvam vakshyatiti te ha
samtipaanyo Bhagavantam Pippalaadamupasannaaha || 1 ||

Sukesa, son of Bharadvaja ; Satyakama, son of Sibi ; Gargya, the grandson of Surya, born in the Gargya gotra ; son of Asvala ; Bhargava of the Vidarbha city, belonging to the Bhrigu gotra ; and Kabandhi, son of Katya.. All of them devoted to Brahman and centred in Brahman and seeking the highest Brahman, approached the revered Pippalada with fuel in hand, thinking that the rsi would explain everything to them. [I – 1]

Chapter 1 - Verse 2

तन् ह स ऋषिरुवच भूय एव
तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ
यथाकामं प्रश्नान् पृच्छत
यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥ २॥

Taanha sa Rishiruvaacha bhooya eva tapasaa
brahmacharyena sraddhayaa samvatsaram
Samvatsyatha yathakamam prasnaanpricchatha,
yadi vijnaasyaamah sarvam ha vo vakshyaama iti II 2 II

To them the rsi said, 'Stay here for yet another year with austerity, celibacy and faith ; then you may ask as you please your question ; and if I know them I will surely explain everything to you.' [1 – 2]

Chapter 1 - Verse 3

अथ कबन्धी कत्यायन उपेत्य पप्रच्छ ।
भगवन् कुते ह वा इमाः प्रजाः प्रजायन्त इति ॥ ३॥

Atha kabandhee Kaatyaayana upetya paprachaa

Bhagavan ; kuto ha vaa imaah prajaah prajaayanta iti II 3 II

Then Katyayana Kabandhi approached Pippalada and asked, 'Revered and venerable master, whence are these creatures born? [1 – 3]

Chapter 1 - Verse 4

तस्मै स होवाच प्रजाकामो वै प्रजापतिः
स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते ।
रयिं च प्रणं चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ॥ ४॥

Tasmai sa hovaacha, prajaakaamo vai Prajaapatihi,
Sa tapotapyata ; Sa tapastaptvaa Sa mithunamutpaadayate
Rayim cha Praanam chetietau me bahudhaa prajaah karishyata iti II 4 II

He replied, “Prajapati, the Lord of the Creatures, decided to perform penance and having performed penance, he created a pair-matter (Rayi) and Energy (Prana), thinking that together they would, between them, produce creatures in many ways.” [I – 4]

Chapter 1 - Verse 5

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत्
सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः ॥ ५॥

Aadityo ha vai praano, rayireva chandramaa, rayirvaa etat
sarvam yanmoortam chaamoortam cha tasmaanmoortireva raihi II 5 II

The Sun is, verily, life and the Moon is the matter, all that have form and all that is formless is matter and therefore form is indeed matter. [I – 5]

Chapter 1 - Verse 6

अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति
तेन प्राच्यान् प्राणान् रश्मिषु सन्निधत्ते ।
यदक्षिणां यत् प्रतीचीं यदुदीचीं यदधो
यदूर्ध्वं यदन्तरा दिशो यत् सर्वं प्रकाशयति
तेन सर्वान् प्राणान् रश्मिषु सन्निधत्ते ॥ ६॥

Athaaditya udayanyatpraacheem disam pravisati,
Tena praachyaanpraanaanrasmishu sannidhatte
yaddakshimaam yatprateecheem yadudeecheem yadadho
yadoordhavam yadantara diso yatsarvam prakaasayati
tena sarvaanpraanaanrasmishu sannidhatte ॥ 6 ॥

Now the Sun, rising, goes towards the East and he embraces with his rays all Pranas in the East. When he lights up the southern, the Western, the Northern quarters, the above, the below and the intermediary quarters and the all, by that he thrills with his rays all creatures. [I – 6]

Chapter 1 - Verse 7

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते ।
तदेतदृचाऽभ्युक्तम् ॥ ७॥

Sa esha vaisvaanaro visvaroopah praanognirudayate
tadaitadrichaabhhyuktam ॥ 7 ॥

He is the Vaisvanara the sum total of all living beings, assuming all forms. Prana is the fire that rises every day. This has been said in the following mantra of the Rig Veda (rg-veda) also. [I – 7]

Chapter 1 - Verse 8

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।
सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥ ८ ॥

Visvaroopam harinam jaatavedasam paraayanam jyotirekam tapantam

Sahasrarasmih satadhaa vartamaanah praanah prajaanaamudayatyesha sooryah II 8 II

The knowers understand ‘that’ – which is of all forms, the resplendent, the highest goal, the one light, the heat giver – to be the thousand – rayed Sun who exists in hundred forms as the life of all creatures. [I – 8]

Chapter 1 - Verse 9

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च ।
तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते ।
त एव पुनरावर्तन्ते तस्मादेत ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते ।
एष ह वै रयिर्यः पितृयाणः ॥ ९ ॥

Samvatsaro vai prajaapatih tasyaayane dakshinam chottaram cha

tadye ha vai tadishtaapoorte kritamityupaasate te chaandramasameva lokamabhijayante

ta eva punaraavartante tasmaadete rishayah prajaakaamaa dakshinam pratipadyante

esha ha vai rayiryah pitryaanah II 9 II

The year is indeed Prajapati. And there are two paths ; the southern and the northern. Those who follow the path of Karma alone, by the performance of sacrificial and pious act, obtain only the world of the Moon and certainly they do return. Therefore, those sages who desire offspring take the Southern route. The matter (rayi) is verily the ‘Path of the Forefathers’. [I – 9]

Chapter 1 - Verse 10

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया
विद्ययाऽऽत्मानमन्विष्यादित्यमभिजयन्ते ।

एतद्वै प्राणानामायतनमेतदमृतमभयमेतत् परायणमेतस्मान्न
पुनरावर्तन्त इत्येष निरोधस्तदेष श्लोकः ॥ १० ॥

Athottarena tapasaa, brahmacharyena sraddhayaa,
vidaya-aatmanam-anvishya-adityam-abhijayante

etadvai praanaanaam-aayatanam, etadamritam-abhayam, etatparaayanam, etasmaanna
punaraavartanta ityesha nirdhah tadesha slokah II 10 II

But those who have sought the Atman by penance, celibacy, faith and knowledge, gain the Sun travelling through the Northern route. This is the home (the goal) of all living creatures, the Immortal, the Fearless. This is the highest goal. From there they do not return, for, this is the end. For this, there is a mantra. [I – 10]

Chapter 1 - Verse 11

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥ ११ ॥

Panchapaadam pitaram dvaadasaakritim diva aahuh, pare ardhe pureeshinam

Atheme anya u pare vichakshanam saptachakre shadara aahur-arpitam-iti II 11 II

The Sages say that the Lord of Rain, the father, having five feet and twelve forms, is seated in a place higher than the atmosphere. Others call him the all-wise, the one upon whom, like a chariot drawn by seven horses running on a wheel with six spokes, the whole world is founded. [I – 11]

Chapter 1 - Verse 12

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः
शुक्लः प्रणस्तस्मादेत ऋषयः
शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥ १२॥

Maaso vai prajaapati-stasya krishnapaksha eva Rayih,
Sukla Praanaas-tasmaad-ete rishayah
Sukla ishtam kurvante-etara itarasmin II 12 II

The month is Prajapati ; its dark half is indeed Rayi, the matter, its bright half the prana, the energy. Therefore, these great rishis (rsis) perform sacrifices in the bright half of the month but others perform them in the dark half. [I – 12]

Chapter 1 - Verse 13

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः
प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते
ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ १३॥

Ahoraatro vai Prajapati-stasya-ahareva praano raatireva rayih
Praanam vaa ete praskandanti ye divaa ratyaa samyujyante
Brahmacharyameva tadyadraatrau ratyaa samyujante II 13 II

A full twenty-four-hour day is again the Prajapati of which the daytime is the energy aspect and the nighttime the matter aspect. Those who unite in love in the day, therefore, waste their energy while those who unite in love in the night are to be considered verily Brahmacarins. [I – 13]

Chapter 1 - Verse 14

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः
प्रजाः प्रजायन्त इति ॥ १४॥

Annam vai prajaapati-stato ha vai tadretas-tasmad imaah
prajaah prajaayanta iti || 14 ||

Food is indeed Prajapati ; from that indeed proceeds the seed-fluid in man ; from that all these creatures are born. [I – 14]

Chapter 1 - Verse 15

तद्ये ह वै तत् प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते ।
तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥ १५॥

Tadye ha vai tat-prajaapati vratam charanti te mithunam-utpaadayante
Tesham-eva-isa brahmaloka, yeshaam ta bramacharyam yesu satyam pratishtitam || 15 ||

Thus, therefore those who observe this rule of Prajapati produce a pair. For them alone is the Brahma Loka in whom penance, celibacy and truth abide. [I – 15]

Chapter 1 - Verse 16

तेषामसौ विरजो ब्रह्मलोको न येषु
जिह्ममनृतं न माया चेति ॥ १६॥

Tesham-asau virajo brahmaloka na yeshu
jihmam-anritam, na maayaa cheti || 16 ||

The pure Brahma Loka belongs to them only in whom there is no deceit or dissimulation (The scriptures declare here that evolution can be really progressive only in those who have given up all the negativities in them, such as deceit, falsehood or dissimulation). [I – 16]

Chapter 2 - Verse 1

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ ।
भगवन् कत्येव देवाः प्रचां दिधारयन्ते
कतर एतत् प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥ १ ॥

Atha hainam Bhaargavo Vaidarbhih papraccha
Bhagavan katyeva devaah prajaam vidhaarayante?
Katara etat prakaasayante? Kah punareshaam Varishtha? iti

Then Bhargava, of Vidarbha, questioned the master : “O Bhagavan, how many factors (devas) support the living being? Which of them enlightens this? Again, who among them is the greatest?” [II – 1]

Chapter 2 - Verse 2

तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च ।
ते प्रकाश्याभिवदन्ति वयमेतद्वाणमवष्टभ्य विधारयामः ॥ २ ॥

Tasmai sa hovaacha 'Akaasa ha vaa esha devo vaayur-agnir-aapah prithivee vaangmanas-chkshuh srotram cha
Te prakaasyaabhivadanti vayametad-baanam avashtabhya vidhaarayaamah. II 2 II

He replied, ‘These Devas are verily the Ether, Air, Fire, Water, Earth, Speech, Mind, Eye and the Ear. They, manifesting their glory, quarreled among themselves and said, ‘We hold together and support this body.’ [II – 2]

Chapter 2 - Verse 3

तान् वरिष्ठः प्राण उवाच ।

मा मोहमापद्यथ अहमेवैतत् पञ्चधाऽऽत्मानं

प्रविभज्यैतद्वाणमवष्टभ्य विधारयामीति तेऽश्रद्धधाना बभूवुः ॥ ३ ॥

Taanvarishtah praana uvaacha

Maa mohamaapadyatha, Aham-eva-etat-panchadha-atmaanam

pravibhajya-etat-baanam-avashtabhya vidhaarayaami iti || 3 ||

Prana, the greatest of them, said, Be not lost in delusion : I alone, dividing myself fivefold, support this body and keep it going. [II – 3]

Chapter 2 - Verse 4

तेऽश्रद्धधाना बभूवुः

सोऽभिमानादूर्ध्वमुत्क्रमत इव

तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते

तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते

तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं

सर्वा एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने

सर्वा एव प्रातिष्ठन्त एवं वाङ्मनश्चक्षुः

श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥ ४ ॥

Te asraddhadhaanaa babhoovuh,

sobhimaanaadoordhvam utkramata iva,

tasminnutkraamati athetare sarva eva-utkraamante

tasminscha pratishthamaane sarva eva pratishthante.

Tadyathaa makshikaa madhukara-raajaanamutkraamantam

sarvaa evotkraamante tasminscha pratishtamaane

sarvaa eva pratishthanta evam vaangmanaschakshu-hu

srotram cha, te preetaaha praanam stunvanti || 4 ||

They did not believe. The principal prana got irritated and seemed as it were to go out of the body. When the prana got up to depart all others immediately had to get up too, and when it remained in its place all the others remained – just as when the Queen-bee leaves all the bees leave the hive and they return to it when she returns-and the mind, speech, eye, ear and the rest, being pleased, praised the prana. [II – 4]

Chapter 2 - Verse 5

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुरेष
पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥ ५ ॥

Esho-gnistapatyesha soorya esha parjanya maghavaanesha vaayuresha
prithivee rayir devah sadasacchaamritam cha yat ॥ 5 ॥

As the fire, prana, life, burns. As the sun, life shines. As the clouds, life rains. As Indra, the prana rules. It is the wind ; it is the earth ; it is the Moon, Deva. It is both that which has 'form' and that which is 'formless'. [II – 5]

Chapter 2 - Verse 6

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम्
ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

Araa iva rathanaabhau, praane sarvam pratishtitam
richo yajoomshi saamaani, yajnah kshatram brahma cha ॥ 6 ॥

As spokes in a wheel, in the Prana (Energy) everything (in the universe) is fixed. The rk mantras, the Yajur Veda and the songs of Sama, all Yajnas, all dynamic activities (Kshatriya) and all spiritual endeavours (Brahmana) everything rests in the Prana. [II – 6]

Chapter 2 - Verse 7

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।
तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्रणैः प्रतितिष्ठसि ॥ ७ ॥

Prajaapati-scharasi garbhe tvameva pratijaayase
tubhyam praana prajaastrimaa balim haranti yah praanaih pratissthasi ॥ 7 ॥

As prajapati, the Lord of Creatures, O Prana, thou alone movest in the womb the foetus, and thou indeed art born as the child. To thee O Prana, who art always accompanied by the other Pranas (sense organs), the creatures offer oblations. [II – 7]

Chapter 2 - Verse 8

देवानामसि वह्निमः पितॄणां प्रथमा स्वधा ।
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ ८ ॥

Devaanaamasi vahnitamah, pitrnaam prathamaa svadhaa
risheenaam charitam satyam, atharvaangirasaamasi ॥ 8 ॥

Thou art the best carrier to the Gods and thou carry the first oblations to the forefathers.,
Thou art the true dynamic principle behind the senses (Upa-pranas) which are the chief factors
of the body. [II – 8]

Chapter 2 - Verse 9

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।
त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

Indrastvam, praana tejasaa, rudro-si parirakshitaa
tavam-antareekshe charasi sooryastvam jyotishaam paith ॥ 9 ॥

O prana, the Lord Indra of all Energy, thou art Rudra in prowess and the protector, thou movest
in the sky, thou art the Sun, the Lord of all Life.[II – 9]

Chapter 2 - Verse 10

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

Yadaa tvam-abhivarshasyathemaah praanate prajaah
anandarooपाas-tishthanti, kaamaayaannam bhavishyati iti ॥ 10 ॥

O Prana, when you cause the rain to shower down, these creatures of the glory sit delighted,
hoping that there will be as much food as they desire.
[II – 10]

Chapter 2 - Verse 11

व्रात्यस्त्वं प्राणैकर्षरत्ता विश्वस्य सत्पतिः ।

वयमाद्यस्य दातारः पिता त्वं मातरिश्च नः ॥ ११ ॥

Vraatyastvam praanaika-rishirattaa visvasya satpatih

Vayamaadyasya daataarah pitaa tvam maatarisvanah ॥ 11 ॥

O prana, Thou art a Vratya, an unbaptised one. Thou art the sacred fire, Ekarshi, the consumer of everything, the good Lord of the world. We are the givers of the oblations. O Father of the Wind (Matarisva) we are the givers of oblations. Thou art our father. [II – 11]

Chapter 2 - Verse 12

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।

या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥ १२ ॥

Yaa te tanurvaachi pratishthitaa yaa srotre yaa cha chakshushi

Yaa cha manasi santataa sivaam taam kuru motkrameeh ॥ 12 ॥

O Prana, make auspicious the body which abides in speech, in the ear, in the eye, and also which prevails in the mind ; please do not go out. [II – 12]

Chapter 2 - Verse 13

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।

मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥ १३ ॥

Praanasyedam vase sarvam, tridive yatpratishritam

maateva putraan-rakshasva sreecha prajnaam cha vidhehinah iti ॥ 13 ॥

All this is within the control of the prana ; all that is in heaven is also under its control. Protect us like a mother. Give us prosperity and wisdom. [II – 13]

Chapter 3 - Verse 1

अथ हैनं कौशल्यप्चाश्वलायनः पप्रच्छ ।
भगवन् कुत एष प्राणो जायते
कथमायात्यस्मिञ्शरीर आत्मानं
वा प्रविभज्य कथं प्रतिष्ठते केनोत्क्रमते
कथं बह्यमभिधते कथमध्यात्ममिति ॥ १ ॥

Atha hainam kausalyascha-asvalaayanah papraccha
Bhagavan, kuta esha praano jaayate?
Katham-aayaaty-asminsareere? Aatmaanam
vaa pravibhajya katham pratishthate? kena-utkramate?
Katham baahyam-abhidhatee? iti. Katham-adhyaatmam iti ॥ 1 ॥

Then Kausalya, son of Asvala, questioned, “O Bhagavan, where has this Prana come? How does it abide after it has divided itself? How does it go out? How does it support what is without and what is within the body?
[III – 1]

Chapter 3 - Verse 2

तस्मै स होउवाचातिप्रज्वान् पृच्छसि
ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥ २ ॥

Tasmai sa hovaacha-atiprasnaan prichchasi
Bramanishto-seeti tasmaat-te-ham braveemi ॥ 2 ॥

He replied, “You ask questions touching the transcendental matter. Because you are a sincere enquirer and a good practioner in the spiritual values, I will explain it to you.” [III – 2]

Chapter 3 - Verse 3

आत्मन एष प्राणो जायते ।

यथैषा पुरुषे छायेतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिन्शरीरे ॥ ३ ॥

Amtmana esha praano jaayate

yathaisha purushe chchaya-etasmin-etadaatatam manokrtena-ayati-asmin-sarire ॥ 3 ॥

This Prana is born of the Atman. As shadow is born of the man, so is the Prana of the Self. By the action of the mind it enters into this body. [III – 3]

Chapter 3 - Verse 4

यथा सम्रादेवाधिकृतान् विनियुङ्क्ते ।

एतन् ग्रामानोतान् ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण

इतरान् प्राणान् पृथक् पृथगेव सन्निधत्ते ॥ ४ ॥

Yathaa samraad-eva-adhikritaan viniyunkte

etan graamaan etaan graamaan ahitishtasva, iti-evam-eva-isha praanah

itaraan praanan prithak prithageva samnidhatte ॥ 4 ॥

As the king appoints his officers saying to them, Reside here and govern these villages, so does the Ego (Prana) assign the other assistant Prana each to its separate department of activity. [III – 4]

Chapter 3 - Verse 5

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः
स्वयं प्रातिष्ठते मध्ये तु समानः ।
एष ह्येतद्धुतमन्नं समं नयति
तस्मादेताः सप्तार्चिषो भवन्ति ॥ ५॥

Paayoopasthe-apaanam, chakshuh-srotre mukha-naasikaabhyaam praahah
svayam pratishthate madhye tu samaanah
esha hyetat-hutam-annam samam-nayati,
tasmaad-etaah sapta-archisho bhavanti II 5 II

The Apana dwells in the organs of excretion and procreation and the Prana abides in the eye, mouth and nose. In the middle this Samana functions, distributing the food equally, and the seven flames are fed from it. [III – 5]

Chapter 3 - Verse 6

हृदि ह्येष आत्मा ।
अत्रैतदेकशतं नाडीनं तासां शतं शतमेकैकस्या द्वासप्ततिर्द्वासप्ततिः
प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥ ६॥

Hridi hyesha aatmaa
atraitad-ekasatam naadeenaam, taasaam satam satam-ekaikasyaam dvaasaptatir-dvaasaptatih
pratisakhaa-naadeesaharsaani bhavantyaasu vyaana-scharati II 6 II

This Atman is in the heart. There, there are a hundred and one 'nerves'. Each of them has a hundred branches. Again, every one of these has seventy two thousand sub-branches. In these the Vyana moves. [III – 6]

Chapter 3 - Verse 7

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन
पापमुभाभ्यामेव मनुष्यलोकम् ॥ ७॥

Athaikayordhav udaanah punyena punyam lokam nayati
paapena paapam, ubhaabhyaam-eva manushyalokam || 7 ||

Again, through one special 'nerve', the Udana, ascending, leads us upward to the virtuous world by good work, and carries us to the lower worlds by sinful acts, and takes us to the world of men when sin and virtue are mixed.[III – 7]

Chapter 3 - Verse 8

आदित्यो ह वै बाह्यः प्राण उदयत्येष
ह्येनं चाक्षुषं प्राणमनुगृह्णानः ।
पृथिव्यां या देवता सैषा पुरुषस्य अपानमवष्टभ्यान्तरा
यदाकाशः स समानो वायुर्व्यानः ॥ ८॥

Aadityo ha vai baahyah praanah udayati-asha/hyenam
chaakshusham praanam-anugrihnaanah
prithivyaam yad/devata, saishaa purushasya apaanam-avashtabhya-antaraa
yadaakaasah, sa samaano vaayurvyaanah || 8 ||

The Sun is verily the cosmic Prana in the eye. The Goddess of Earth attracts or controls the Apana towards her. The space between the Earth and the Sun is the Samana. The wind is the Vyana. [III – 8]

Chapter 3 - Verse 9

तेजो ह वा उदानस्तस्मादुपशान्ततेजाः ।
पुनर्भवमिन्द्रियैर्मनसि सम्पद्यमानैः ॥ ९॥

Tejo ha vai udaanah tasmaad-upasaanta tejaah
Punarbhavam-indriyai-rmanasi sampadyamaanaih II 9 II

The external fire indeed is Udana. Therefore, he in whom the flames are gone out enters another body with the senses absorbed in the mind. [III – 9]

Chapter 3 - Verse 10

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः ।
सहात्मना तथासङ्कल्पितं लोकं नयति ॥ १०॥

Yachitta-stenaisha praanam-aayaati prana-stejasa yuktah
sahaatmanaa, yathaa sankalpitam lokam nayati II 10 II

Whatever be his thoughts, accordingly he attains the Prana, and the Prana, united with Udana, together with Jivatma, is led on to the world thought of. [III – 10]

Chapter 3 - Verse 11

य एवं विद्वान् प्राणं वेद न हास्य प्रजा
हीयतेऽमृतो भवति तदेषः श्लोकः ॥ ११॥

Ya evam vidwaan praanam veda na haasya prajaa
heeyante, amrito bhavati, tadesha slokha II 11 II

The wise man who knows the Prana thus will not have to suffer - his offspring's do not perish and he becomes immortal ; there is the following verse. [III – 11]

Chapter 3 - Verse 12

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा ।
अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते
विज्ञायामृतमश्नुत इति ॥ १२॥

Utpattim-aayatim sthaanam vibhuttvam chaiva panchadhaa
adhyaatmam chaiva praanasya vijnaaya amritam-asnute
vijanaaya amritam-asnuta iti ॥ 12 ॥

He who knows the Origin, the Entry, the Seat, the fivefold distribution of the Prana and the internal state in the Body, obtains immortality ; yes, he attains immortality. [III – 12]

Chapter 4 - Verse 1

अथ हैनं सौर्यायणि गार्ग्यः पप्रच्छ ।
भगवन्नेतस्मिन् पुरुषे कानि स्वपन्ति
कान्यस्मिञ्जाग्रति कतर एष देवः
स्वप्नान् पश्यति कस्यैतत् सुखं भवति कस्मिन्नु
सर्वे सम्प्रतिष्ठिता भवन्तीति ॥ १॥

Atha hainam sauryaayani gaargyah papracha,
bhagavan estamind purushe kaani svapanti?
kaanyasmin jaagrati? katara esha devah
svapnaan pasyati? kasya-etat sukham bhavati? kasminnu
save sampratishthitaa bhavanti iti ॥ 1 ॥

Then Gargya, the grandson of Surya, questioned him, “O Bhagavan, what are they that sleep in man? What, again are awake? Which is the Devata who sees the dream? Whose is this happiness? On what do all these depend?
[IV – 1]

Chapter 4 - Verse 2

तस्मै स होवच । यथ गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः
सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति । ताः पुनः पुनरुदयतः
प्रचरन्त्येवं ह वै तत् सर्वं परे देवे मनस्येकीभवति
तेन तर्ह्येष पुरुषो न शृणोति न पश्यति
न जिघ्रति न रसयते न स्पृशते नाभिवदते
नादत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥ २॥

Tasmai sa hovaacha. "yathaa gaargya mareechayo arkasya-astam gachchhatah
sarvaa etasmin-tejomandale ekeebhavanti ; taah punah punarudayatah
pracharanti, evam ha vai tatsarvam pare deve manasi ekeebhavati
tena tarhy-asha purusho, na srnoti, na pasyati,
na jighrati, na rasayate, na sprisyati, na-abhivadate
na-adatte, na-anandayate, na visrjate, neyaayate, svapiteeya-achakshate II 2 II

He replied, "O Gargya, just as the rays of the Sun, when he sets, become one in that disk of light and they come forth again when the Sun next rises, so also all these become one with the highest Deva, the mind. Therefore, at that time, man no more hears, sees, smells tastes or feels ; nor does he speak, nor take, nor enjoy, nor evacuate, nor move.. And they say, "He sleeps!". [IV – 2]

Chapter 4 - Verse 3

प्राणाग्रय एवैतस्मिन् पुरे जाग्रति ।
गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो
यद्गार्हपत्यात् प्रणीयते प्रणयनादाहवनीयः प्राणः ॥ ३॥

Praana-agraya eva-itasmin-pure jaagrati
gaarhapatyo ha vaa esho-apaanah vyaano-anvaahaarya pachanah
yat gaarhapatyaat praneeyate ; pranayanaada-avahaneeyah praanah II 3 II

The flames of the Prana alone are awake (bright) in the city of the body at the time of sleep. The Apana is the Garhapatya fire, Vyana is Anvaharya-pacana-fire. The Prana is the Ahavaniya-fire because it is taken out of the Garhapatya-fire. [IV – 3]

Chapter 4 - Verse 4

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः ।
मनो ह वाव यजमानः । इष्टफलमेवोदानः ।
स एनं यजमानमहरहर्ब्रह्म गमयति ॥ ४॥

Yad-uchchhvaasa nihsvaasaav-etau aahuti samam nayateeti sa samaanah.
mano ha vaava yajamaana, ishtaphalameva udaanah
sa enam yajamaanam-aharahr brahma gamayati II 4 II

Because the Samana distributes equally the oblations of the 'inspirations and expirations', he is priest (hotr). The mind is the sacrificer (Yajaman) and the Udana is the fruit of the sacrifice. He leads the sacrificer every day (in deep sleep) to Brahman. [IV – 4]

Chapter 4 - Verse 5

अत्रैष देवः स्वप्ने महिमानमनुभवति ।
यद्दृष्टं दृष्टमनुपश्यति
श्रुतं श्रुतमेवार्थमनुशृणोति
देशदिगन्तरैश्च प्रत्यनुभूतं
पुनः पुनः प्रत्यनुभवति
दृष्टं चादृष्टं च श्रुतं चाश्रुतं
चानुभूतं चाननुभूतं च
स्व्यासच्च सर्वं पश्यति सर्वः पश्यति ॥ ५॥

atraisha devah svapne mahimaanam-anubhavati.
yad-drshtam drshtam-anupasyati
srutam srutam-eva-artham anusnoti.
desa digantaraischa praty-anubhootam
punah punah : praty-anubhavati.
drashtam cha-adrshtam cha, srutam cha-asrutam
cha anubhootam cha-ananubhootam cha
satcha-asatcha sarvam pasyati sarvah pasyati II 5 II

In this state the mind enjoys the dream and its greatness. What has been seen it sees again; what has been heard it hears again ; what has been enjoyed in different places and countries it enjoys again. What has been seen and not seen, heard and not heard, experienced and not experienced, real and unreal, he sees all. He being all, sees all. [IV – 5]

Chapter 4 - Verse 6

स यदा तेजसाऽभिभूतो भवति ।
अत्रैष देवः स्वप्नान्न पश्यति
अथ यदैतस्मिंश्शरीर एतत्सुखं भवति ॥ ६॥

Sa yadaa tejasaabhibhooto bhavati
atraisha devah svapnaan na pasyati
Atha tadaitasmin sareere etat sukham bhavati ॥ 6 ॥

When a mind is overpowered by light, that mind sees no dream. At that time bliss arises in body. [IV - 6]

Chapter 4 - Verse 7

स यथा सोम्य वयांसि वसोवृक्षं सम्प्रतिष्ठन्ते ।
एवं ह वै तत् सर्वं पर आत्मनि सम्प्रतिष्ठते ॥ ७॥

Sa yathaa somya, vayaamsi vaaso vriksham sampratishthante
evam ha vai tat sarvam para atmani sampratishthate ॥ 7 ॥

Just as, O beloved, birds retire to a tree roost, so indeed do all these rest in the supreme Atman. [IV – 7]

Chapter 4 - Verse 8

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च
तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा
च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च ग्राणं च
घ्रातव्यं च रसश्च रसयितव्यं च त्वक्च स्पर्शयितव्यं च
वाक्च वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं
च पायुश्च विसर्जयितव्यं च यादौ च गन्तव्यं च मनश्च
मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाहङ्कर्तव्यं च
चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च
विद्यारयितव्यं च ॥ ८॥

Prithivee cha prithivee maatraa cha apascha-apomaatraa cha tejascha
tejo maatra cha vaayuscha vaayu matraa cha aakaasa-schaakaasa maatraa
cha chakshucha drashtavyam cha srotavyam cha ghraanam cha
ghraatavyam cha rasam cha rasayitavyam cha tvak cha sparsayitavyam cha
vaak cha vaktavyam cha hastau chaadaatavyam cha upasthascha aanandayitavyam
cha paayusch visarjayitavyam cha paadau cha gantavya cha manascha
mantavyam cha buddhischa boddhavyam cha ahankaarascha-ahamkartavyam cha
chittam cha chetayitavyam cha tejascha vidyotayitavyam cha
praanascha vidhaarayitavyam cha II 8 II

The Earth and its subtle elements, the water and its subtle elements, the Akasa and its subtle elements, the eye and what can be seen, the ear and what can be heard, the nose and what can be smelt, taste and its objects, the hands and what can be grasped, the feet and what can be walked on, the organs of generation and what is to be enjoyed, the organs of excretion and what must be excreted, the mind and what must be thought of, the intellect and what must be determined, the egoism and its objects ; citta and its objects, the light and its objects, the Prana and everything supported by it – all these rest in the state of sleep like birds in their nest. [IV – 8]

Chapter 4 - Verse 9

एष हि द्रष्ट स्पृष्टा श्रोता घ्राता रसयिता मन्ता
बोद्धा कर्ता विज्ञानात्मा पुरुषः ।
स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९॥

Esha hi drashtaa sprashtaa srotaa ghraataa rasayitaa mantaa
boddhaa kartaa vijnaanaatmaa purushah
sa pare-akshare aatmani sampratishthate II 9 II

That is the one who sees, feels, hears, smells, tastes, thinks, knows. He is the doer, the intelligent ego, the Purus. He dwells in the highest indestructible self. [IV – 9]

Chapter 4 - Verse 10

परमेवाक्षरं प्रतिपद्यते स यो ह वै
तदच्छायमशरीरम्लोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य ।
स सर्वज्ञः सर्वो भवति । तदेव श्लोकः ॥ १०॥

Param-eva-aksharam pratipadyate sa yo ha vai
tad-achchhaayam-asareeram-alohitam subhramaksharam vadayate
yastu somya, sa sarvajnah sarvo bhavati ; todesha slokah II 10 II

One who, O Beloved, knows this Being which is without shadow, without body, without colour, which is pure and indestructible, becomes omniscient and becomes all ; the supreme, Indestructible being he surely attains. For this, there is a mantra. [IV – 10]

Chapter 4 - Verse 11

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि सम्प्रतिष्ठन्ति यत्र
तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥ ११॥

Vijnaanaatmaa saha devaischa sarvaih, praano bhootaani sampratishthathi yatra,
tadksharam vedayate yastu somya, sa sarvajnah, sarvameva-avivesa iti || 11 ||

O Beloved one, he who knows the imperishable Atman in whom rests the 'Knowing self (ego) with all the Devas, the Prana and the five elements, becomes omniscient and, indeed, enters (all) to become all. [IV – 11]

Chapter 5 - Verse 1

अथ हैनं सैव्यः सत्यकामः पप्रच्छ ।
स यो ह वै तद्भगवन्मनुष्येषु प्रायणान्तमोङ्कारमभिध्यायीत ।
कतमं वाव स तेन लोकं जयतीति ॥ १॥

Atha hainam saibyah satyakaamah papraccha
so yo ha vai tadbhagavan, manushyeshu prayaanaatam-omkaaram abhidhyaayeeta
katamam vaava sa tena lokam jayati, iti || 1 ||

Then Satyakama, son of Sibi, questioned him, “O bhagavan, to what world does he go who, among men, meditates on OM until his death?” [V – 1]

Chapter 5 - Verse 2

तस्मै स होवाच ।

एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः ।

तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २॥

Tasmai sa hovaacha

Etadvai satyakaama, param cha aparam cha brahma yad-omkaarah

tasmaad vidvaan etena-eva-ayatanenaikataram-anveti ॥ 2 ॥

He replied, “Satyakama, the syllable OM is indeed the symbol of both the lower and the higher Brahman ; the conditioned and the unconditioned, the finite and the Infinite. Therefore, he who knows it by this means surely attains either of them”. [V – 2]

Chapter 5 - Verse 3

स यध्येकमात्रमभिध्यायीत स तेनैव

संवेदितस्तूर्णमेव जगत्याभिसम्पद्यते ।

तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा

ब्रह्मचर्येण श्रद्धया सम्पन्नो महिमानमनुभवति ॥ ३॥

sa yady-ekamaatram-adhidhyaayeeta satenaiva

samvedia-stoornameva jagatyaam-abhisampadyate

tamrcho manushya-lokam-upanayante sa tatra tapasaa

brahmacharyena sraddhayaa sampanno mahimaanam-anubhavati ॥ 3 ॥

If he meditates on one matra (measure) of it (A), then he, being enlightened by that, comes quickly to earth again. The rk Devata leads him into the world of men immediately, and being endowed with austerity, celibacy and faith, there he easily attains greatness. [V – 3]

Chapter 5 - Verse 4

अथ यदि द्विमात्रेण मनसि सम्पद्यते
सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकम् ।
स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥ ४॥

Atha yadi dvimaatrena manasi sampadyate
sa antariksham yajurbhir-unneeeyate somalokam
sa somaloke vibhootim-anubhooya punaraavartate ॥ 4 ॥

If he meditates on its second matra only, he becomes one with the Moon. He is led up by the Mantra Devata of the Yajur Veda to the world of the Moon. Having enjoyed greatness there, he is guided back again. [V – 4]

Chapter 5 - Verse 5

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं
पुरुषमभि-ध्यायीत स तेजसि सूर्ये सम्पन्नः ।
यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः
स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात् परात्परं
पुरुषयं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥ ५॥

Yah punaretam trimaatrena-om-ityetenaivaaksharena param
purusham-abhidhyaayeeta, sa tejasi soorye sampannah
yathaa paadodara-stvachaa vinirmuchayate evam ha vai sa paapmanaa vinirmuktah
sa saamaabhir-unneeeyate brahmalokam sa etasmaajjiivaghanaath paratparam
purisayam purusham-eekshate tad etau slokau bhavatach ॥ 5 ॥

But if again he meditates on his highest Purusa with this syllable by all its three matras, he becomes united with the bright Sun. As a snake is freed from its skin, so is he freed from all sins. He is led by the Sama hymns to the world of Brahma, the Creator, and from Him – the mass of life – he beholds the supreme purusa residing in the heart. There are the two following verses about it. [V – 5]

Chapter 5 - Verse 6

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ताः अनविप्रयुक्ताः ।

क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक् प्रयुक्तासु न कम्पते ज्ञः ॥ ६॥

Tistro maatraa mrityumatyah prayukta anyonnya-saktaa anaviprayuktah

kriyaasu baahya-abhyantara-madhyamaasu samyak-prayuktaasu na kampate jnah II 6 II

The three matras, when employed separately, are mortal-finite, but when they are strung together they are not in any sense of the term 'wrongly employed'. But when they are properly employed in all their internal, external and midway functions, the knower thereafter trembles not. [V – 6]

Chapter 5 - Verse 7

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत् तत् कवयो वेदयन्ते ।

तमोङ्कारेणैवायतनेनान्वेति विद्वान्

यत्तच्छान्तमजरममृतमभयं परं चेति ॥ ७॥

Rgbhir-etam yajurbhir-antariksham sa saamabhir-yattal-kavayo vedayante

tam-omkaarenenaiva-ayatanena-anveti vid'vaan,

vattachchantam-ajaram-amritam-abhayam param cheti II 7 II

Through the Rik (rk) – mantra devata he reaches this world, led by Yajur-manttra devata he reaches the world of the Manes, and guided by the Sama verses he reaches Brahmaloaka. By means of the syllable OM the wise one reaches also that which is quiet, undecaying, deathless, fearless and supreme. [V – 7]

Chapter 6 - Verse 1

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन् हिरण्यनाभः
कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत ।
षोडशकलं भारद्वाज पुरुषं वेत्थ । तमहं कुमारम्बुवं नाहमिमं वेद ।
यध्यहमिममवेदिषं कथं ते नावक्ष्यमिति । समूलो वा एष परिशुष्यति
योऽनृतमभिवदति तस्मान्नार्हम्यनृतं वक्तुम् । स तूष्णीं
रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि क्वासौ पुरुष इति ॥ १॥

Atha hainam sukesaa bhaaradwaajah papraccha, bragavan, hiranya-naabhah
kausalyo rajaputro maam-upetyaitam prasnam-aprcchata
shodasakalam, bharadwaaja, purusham, vettha? tam-aham kumaaram-abruvam na-aham-imam veda
yady-aham-imam-avedisham katham te na avakshyam iti sa moolo vaa esha parishushyati
yo-anrtam-abhivadati tasmaann-aahaamya-nrtam vaktum. sa tooshneem
ratham-aaruhy pravavraaja tam tvua pricchami, kvaasau purusha? iti || 1 ||

Then sukesa, son of Bharadvaja questioned him. “O Bhagavan, the prince of Kosala, Hiranyanabha, once came to me and questioned”. “O Bharadvaja, do you know the purusha of 16 parts?” I said to the youth, “I do not know him.. If knew him why should I not tell you? He who tells that which is not true is dried up verily root, stem and branch. Therefore, I dare not utter falsehood.” Having ascended his car he went away in silence. “That I ask you. Where is that purusa located?” [VI – 1]

Chapter 6 - Verse 2

तस्मै स होवाच । इहईवान्तःशरीरे सोम्य स पुरुषो
यस्मिन्नताः षोडशकलाः प्रभवन्तीति ॥ २॥

Tasmai sa hovaacha, iha-iva-antah-sareere, somya, sa purusho,
yasmin-netaah shodasakalaah prabhavanti iti II 2 II

He replied, “O Gentle Youth, That Purusa in whom these sixteen kalas are born is right here within the body.” [VI – 2]

Chapter 6 - Verse 3

स ईक्षाचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि
कस्मिन्वा प्रतिष्ठिते प्रतिष्ठस्यामीति ॥ ३॥

Sa eekshaamchakre, kasmin naha utkraanta? utkraanto bhavishyaami?
kasmin vaa pratishthate? pratishthaayaam? iti II 3 II

He (Purusa) reflected, “What is it by whose departure I shall depart and by whose stay I shall stay?”. [VI – 3]

Chapter 6 - Verse 4

स प्राणमसृजत प्राणाच्छ्रद्धां
खं वायुज्योतिरापः पृथिवीन्द्रियं ।
मनः अन्नमन्नाद्वीर्यं तपो मन्त्राः
कर्म लोका लोकेषु च नाम च ॥ ४॥

Sa praanam-asrijata, praanaat-sraddhaam
kham vaayur-jyotir-aapah prithiveendriyam
mano-annam annaadveeryam, tapo mantraah
karmalokalokeshu cha naama cha II 4 II

He created the Prana. And from the Prana Faith, akasa, Air, Fire, Water, Earth, the Senses, Mind, Food, Strength, Thought, Mantra, Karama, the World, and in the world the different names also. [VI – 4]

Chapter 6 - Verse 5

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं
गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते ।
एवमेवास्य परिद्रष्टुरिमाः षोडशकलाः पुरुषायणाः पुरुषं
प्राप्यास्तं गच्छन्ति भिद्येते चासां नामरूपे पुरुष इत्येवं
प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष श्लोकः ॥ ५॥

Sa yathemaa nadyah syandamaanaah samudraayanaah samudram praapya-astam
gachchanti, bhidyete taasaam naamaroope, samudra ityevam prochyate,
evam-eva-asya paridrashtur-imaah, shodasa-kalaah, purusha-ayanaah purusham
praapya-astam gachchhanti bhidyete taasaam naamaroope purusha ityevam
prochyate, sa esho-akalo-amrito bhavati, tadesha slokah II 5 II

Just as these rivers, seaward bound, when they reach the sea disappear and get their names and forms liquidated into a oneness with the sea and all is called the ocean, so also these 16 kalas that go towards the purusa disappear and their names and forms get destroyed and all is thereafter experienced as purusa alone. He becomes without parts and immortal. On this there is a verse. [VI – 5]

Chapter 6 - Verse 6

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः ।
तं वेध्यं पुरुषं वेद यथ मा वो मृत्युः परिव्यथा इति ॥ ६॥

Araa iva rathanaabhau kalaa yasmin pratishthitaah
tam vedyam purusham veda yathaa maa vo mrityuh parivyathaa iti II 6 II

Know that purusa who ought to be known, in whom the kalas are centred like the spokes in the nave of a wheel.. In order that death may not harm you. [VI – 6]

Chapter 6 - Verse 7

तान् होवाचैतावदेवाहमेतत् परं ब्रह्म वेद ।
नातः परमस्तीति ॥ ७ ॥

Taan hovaacha-e-taavad-eva-aham-etat param brahma veda
na-atah paramasti, iti ॥ 7 ॥

Then Pippalada said to them, “This much alone do I know, the highest of the Brahman ; there is nothing higher than this”. [VI – 7]

Chapter 6 - Verse 8

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः
परं परं तारयसीति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ८ ॥

Te tam-archayantah tvam hi nah pitaa yo asmaakam avidyaayaah
param paaram taarayaseeti, namah parama-rishibhyo nama parama rishibhyah ॥ 8 ॥

They, worshipping him, said, “Thou art our father who helps us to go across the ocean of our thick ignorance. Salutations to the highest Rishis (rsis)! Salutations to the highest Rishis (risi)!! [VI – 8]